MCALPIN COLLECTION

TWO CONFERENCES

BETWEEN

Some of those that are called

Separatists & Independents,

Concerning their different

TENENTS:

ONE

Whereof, was appointed with Mr. BURTON, and a number of his Church, and the other, with Mr. *John Goodwin*, and some of his Church; which was occasioned by a Gentlewoman being a Member thereof, whose Husband is one of the *Separation*: with a Letter written to that purpose.

NOW

Published by D. B. for resolution of those who are doubtfull, in all or any of the matters here controverted; chiefly concerning the *High places*, which are usually called *Churches*, and now of late by the Souldiers, *Steeple-houses*.

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XUM

To the impartial Reader.

THere being a meeting appointed between Mr. Burton, with some of his Congregation, and some of my judgement in matters of Religion, that both they and we might conferre together, and the better know the difference of our professions and practises, and so indeavour (if possible) to be of one mind, concerning the truth; at which meeting, we expected accordingly to have had all matters in controversie between us, fully and lovingly, debated; but the issue did not prove, as we could have wished.

Again, upon an other occasion of some difference also, in certain points of Religion, between a Sea Captain and his wife, he being one of our Members, and she of Mr. John Goodwins: a meeting likewise was appointed between him, with some of his Church, and some of ours, at which meeting those matters were discussed at large, though many lets (as in the former) were cast in the way, to hinder both the progress and conclusion thereof.

Now, seeing the first of these conferences was above six yeares agoe, and the last about one year agoe, and both of them written when they were recent in the memory, it may thereby appear, how unwilling all or any of us (though having the better part, as we hope) have been, to divulge them or any of them to publick view.

But now upon further consideration, and weighing the matter more seriously, (as in a ballance) I find that in the one scale, all the prejudice and discontent, which the other party may possibly take without any just cause, in that we thus shew here to the World, both their parts and ours, to be all very light; in comparison of the generality of the peoples great ignorance, and manifold doubts in the other scale; who are still captivated in Babel, and both misled and blindfolded, not onely by the Clergy in general, who succeed their Lords and Masters, the Bishops, (howbeit the Servant be not above his Lord) but even still for sinister ends, by the most smooth and subtle sort of them, who make a greater shew of godlines, and reformation then the rest, such as this Mr. Goodwin is, and Mr. Burton was.

To the impartial Reader.

This ignorance and doubting doth consist in divers particulars concerning the sacred worship of God, chiefly the high places, *otherwise called Churches and Steeple-houses, here in both conferences controverted: although their* national Church-worship, worshippers, Ministry, Covernment, and maintenance, *are there by the scope of all to be observed: in which and many other, most of the people are also very ignorant and doubtful.*

And considering, as on the one side, that no man ought to hide his Talent, nor be a self-lover; but every Christian especially, is to dispense whatsoever measure of gift he hath received, to the good of others; so on the other side, what great need there is still (as was said) both of information and resolution in the aforesaid matters, (notwithstanding all the floods of books now a dayes, concerning other subjects.

And although Mr. Chidley (*my yoak-fellow in the first, and both for himself and me in the last,*) *was somewhat averse to the publishing of the business, yet since we are of one mind in the particulars thereof, the rest of us have thus brought both Conferences to publick observation, chiefly concerning the* high-places, *for though we have often heard, that howbeit* Rome was not built in one day, (as the proverb is) *yet a greater number of* Romish *houses, such as the Monasteries, Abbies and Nunries both in* Scotland *and* England, *were demolished in one day formerly, then there have been Crosses pulled down, either on Steeples or Streetes, in a hundred of these dayes, now wherein we live, notwithstanding there were both far more letts, and fewer pretences of reformation, in those dayes then in these.*

Thus, having no further occasion here, to hinder thee from this good occasion itself, I refer thee to take hold thereof, and of all things else, which may adde to thy knowledge and sanctification, as I wish to do my self, whiles there is any time or opportunity yet remaining: onely at present, I intreat thee, that what degree of profit soever thou reapest hereby, thou wilt give unto God (as the onely true owner) the whole praise: and as for me his weak instrument in this behalf, if I incur no just dispraise, I shall rest fully and gladly contented,

Thine, as thou both desirest and endeavourest, not to follow any man whosoever, further then that Man followeth *Christ*. DAVID BROWN.

Two Conferences, between ſome of thoſe that are called Separatiſts and Independents, concerning their different Tenents.

THere being a *Conference* in *London*, appointed between ſome of thoſe Chriſtians, uſually called the *Separation*, and Mr. *Burton*, a Paſtor of an *Independant* Church, concerning ſome differences between them, and divers *Separatiſts* coming to his houſe in *Fryday-ſtreet*, for that purpoſe, upon the 17. day of the 4. moneth, 1645. being the 5. day of the week, after Church-exerciſe, and onely three of them having occaſion to ſpeak, *viz.* Mr. *Brown*, Mr. *Duppa*, and Mr. *Chidley*; and the ſaid Mr. *Brown*, immediatly after the *Conference*, writing the ſum of what he and the ſaid Mr. *Burton* ſpake, which to this time he hath kept ſecret, and it might be he would have done ſtill, were it not that by the intreaty of certain friends, and to give them and others ſome ſatisfaction, concerning the high places of *England*, lately debated again between the ſaid Mr. *Chidley* and Mr. *John Goodwin*, he hath now divulged the ſame to publick view: together with that other *Conference* of late, which was occaſioned by a Member of our *Congregation*, whoſe wife was a Member of Mr *Goodwins* Church, and deſired to be ſatisfyed, whether her Husband or ſhe was in the trueſt Church-ſtate.

The firſt Queſtion was, whether Mr. *Burton* and his Church were in the order of the Goſpel, that the *Separation* might

know certainly how to esteem them, intitle them, and have fellowship with them; and whether they were so indeed, as they professed to be in word, and Mr. *Burton* answering affirmatively: it was in the next place demanded, how then did his practise and theirs so much differ, both their professions and Covenants seeming to be alike, and therefore desiring to have his practice compared with his Covenant or profession, or any of them, with theirs of the *Separation*, which he absolutely refused, saying, he and his Church were a free and *Independant* body or Corporation, and therefore not bound to make account to any other Church or people in the world, although never so famous, and one of his elders added, that the very Cavaliers or Malignants themselves, gave them the Title of *Separatists*.

But it being objected to Mr. *Burton*, that he was bound both by precept and example of the immediat Apostles, to give a reason of his faith, stop the mouthes of gain-sayers, yea and approve himself to those that are without, far more to those that are within, even to be indeed as he professeth himself, and the rather, in that he is a teacher and guide to others; as the first Church of the Gentiles at *Antiochia*, thought it rather an honour then any disparagement, to aske resolution of some doubts at the Church of the *Jewes*, who were before them in the faith and order of the Gospel at *Jerusalem*, though some of the Apostles were present at both; and the rather, we hope you wil do, said Mr. *Brown*, because we come to you in love, esteeming more of you then hundreds of your breeding, (I mean at the Universities) in regard both of your sufferings and writings, far beyond what they have either acted or suffered, especially for that publick Sermon, you made in the Pillary-Pulpit at *Westminster*, three houres long, even resisting unto blood against the evill of the times, unto which I was a witnesse, and is a motive of my coming to you at this time. He answered that his profession and practise were agreeable, and that he and his people entered, according to the rules prescribed in the Gospel, and so walked for ought he knew, as many can bear witness, and we also may, if we wil come and hear him.

To

To the which or the like words, one of his Elders added, that *John Baptist* sent two of his Disciples to ask our Saviour, whether he was the *Messias*, or if they should look for another, and our Saviour not answering them directly, bids them tell their Master what they heard and saw, yea, and reckoneth up divers excellent particulars, which he onely expressed, without either inference or application; so his meaning (to our apprehension) was, that if we were not pleased with what they professed or practised, concerning the worship of God, we might rather come and see, and heare and observe, their works of conversion, and manner of conversation, then to reason the matter; but we desiring first to conferre some few times, to see if we could possibly agree in the truth, perceiving their unwillingness, by some harsh speeches and carriages, did apprehend it would be to small purpose.

Upon the hearing of these or words to that purpose, Mr. *Burton* said, that he had renounced his Ministry and Orders which he had of the Church of *England*, and that he witnessed by his suffering, against the Ministry, constitution, worship, Government, and high-places of that national Church, and that there was no holiness in those places.

And upon his justifying himself and his people in all things, by our Saviours practise and his Apostles, it was demanded by Mr. *Brown*; what meaneth then the blearing of those sheep, and the lowing of them Oxen daily in our eares if you do, and obey all things so well (as both *Saul* & the Angell of *Laodicea*, & many others spake of themselves) what meaneth then (I say) both your preaching, and all your Members hearing in those Parish-Assemblies; is it not a halting between two opinions, and that ye shew your selves, neither to be hot nor could in so doing?

He answered that our Saviour and his Apostles, resorted to the Synagogues of the Jewes, and why might not they go as wel to the Parish-Assemblies?

But saith Mr. *Brown*, you must neither compare the *Jewish* Church with the *English*; nor yet the Synagogues of the one, with the high places of the other; but rather the high places

of *England*, with those in *Judah*, in that they have both an unlawful dedication and foundation; so it appeareth by your practise, whatsoever by your words you profess, that you are still in *Babel*, absolving the wicked (sparing as it were the fatt) by your presence, and condemning the just in *Sion*, (whom ye esteem to be lean) by your absence, though ye know obedience to be better then sacrifice.

He and another of his Elders answered, that neither did he preach, nor they hear in every common Parish-Church, but such as they chused above others, neither did they hear in those high-places, as men were in discharge of their Ministerial function, but onely in the exercise of their gifts, and not so much for edification, as that they might get some matter of accusation against them by hearing them, and thereof make some profitable use, when they saw a convenient occasion.

Then it was demanded, how he and other *Independents* could justifie their unequal yoking, with those in the Parish-Assemblies, whom they judge to be onely of the world, and not of the Church, as themselves profess to be; and though they partake in the word & prayer with them, in the publick high places, yet they are not so thankful, as to admit those of the Assemblies to partake with them at their privat administring the seales, as if that privat separation at that time, or in that place, would alter the national Church constitution of them and all the root together in one.

Whereas, they should have no spiritual fellowship at all, with the unfruitful works of darkness, but rather reprove them, and witness against them, as both *Iddo* the Prophet did at *Bethel*, and as the *Jewes* were commanded of God, not to go to *Bethaven*, *Beersheba*, *Bethel*, nor *Gilgal*, yea and we find it recorded, as a But or Exception, even against some of the Kings of *Judah*, for not abolishing those high places; whereby not onely evil it self, but all the appearances and occasions of evil might be removed; so that whatsoever place hath an Idolatrous institution or dedication, cannot by any meanes be purged, but in altering the form thereof, by utter demolition, and scarce applying the same to a civil use, or to be a common habitation.

To

To which was answered, that those places might still be well used by Gods people, though they have been abused by Heathens and Papists.

Whereupon occasion was taken by Mr. *Brown*, (seeing them so unwilling to confess the truth) to clear those two points, both of a Church-state; and place of meeting, expecting a satisfactory answer of them, at least for the hearers sake.

He affirmed, that in regard the Temple of *Jerusalem*, was built according to Gods own direction, and therefore a holy work, alwayes capable to be purged, and reduced to the first principle of integrity, if ever it should be abused by Idolatry; as it was polluted, purged, and reduced divers times, according as the Magistrates and people following their example, were disposed to good or evil, as upon divine record, in the books of the *Kings* and *Chronicles* doth appear.

So the Churches constituted by the immediat Apostles, according to *Christs* institution, consisting all of faithful people, according to visibility, (referring secret things to God) and therefore, all proceeding from a true and holy original, whensoever they should be corrupted either by sinful matter, or corrupt practises, as in *Corinth* by that incestuous person, or in *Galatia* by that false Doctrine, they were still purgeable, and were indeed purged: for otherwise a little leaven, would have sowred the whole lump.

And according both to the Temple and Churches purifying, *Adam* the first man, being created holy and unblameable, if he should fall, (as he did indeed) to sin and Apostacie, he was (by meanes of his original holiness by creation) restored by the second *Adam* Christ, to his former integrity.

But neither material Temples, built by the man of sin and child of pardition, nor by the Heathens, and dedicated to Idolatry, and intitled by the name of Saints departed, although otherwise used to the worship of God, as the *Jewes* did sacrifice still in the high-places of *Judah*, after King *Manasses* conversion and reformation, 2 *Chron.* 33. 17. nor yet assemblies gathered or constituted by humane invention, contrary to the patern of the Churches mentioned in the Gospel, can be reduced

ced to any purity or integrity, becauſe they never had any, but muſt needes ſtill continue in Apoſtaſie and Idolatry, (as they were made thereof at the firſt, until there be a viſitation or diſſolution) as we have woful experience, even yet in theſe dayes: which were pretended to be dayes of reformation, and might be yet ſo indeed, if it ſhould pleaſe God to honour thoſe whom he hath ſet in Authority, with ſo excellent, worthy, and glorious a work, beyond all other works; as he did that worthy young King *Joſiah*.

To thoſe grounds thus, or to this effect layed, Mr. *Burton* and his congregation, in ſtead of anſwering, oppoſing, applying, or any wiſe clearing themſelves, (in a harſh and angry manner) propounded three queſtions to the *Separatiſts*.

Firſt, who built the Synagogues of the *Jewes*? To which he anſwered, In that the Scripture is ſilent, who built the Synagogues (except only a Centurion, who loved the *Jewiſh* Nation built one) it doth not become any man to demand the queſtion; neither isit neceſſary to edification or ſalvatiõ; but we neither read nor hear of any dedication of them to Idolatry, which the *Scottiſh* Covenant abjureth, as wel as they do the *Romiſh* Hierarchy, worldly monarchy, blaſphemous liturgy, canonizing of Saints, and baptizing of bells; And it ſufficeth us, that the Synagogues were lawful meeting places, for the more frequent and convenient practice of the *Jewiſh* Religion, except what was appropriated to the Temple, at certain times of the year, or elſe neither our Saviour nor his Apoſtles would have countenanced thoſe places with their preſence; nor *King David* in the *Pſalmes* complained of the deſolation thereof.

His ſecond Queſtion was, Might no meeting-houſes be built, to the Churches of the Saints now under the Goſpel? To which the *Separatiſts* anſwered, that there both have been, and ſtill are many lawful meeting-places, built by lawful Authority for the Churches of the Saints under the Goſpel, for keeping them both from the injury of weather, and for their more quiet and peaceable practicing of the Ordinances, being ſheltered and hidden, both from the open and ſecret enemies of

God

God and his truth, beſides the dwelling-houſes of Members and wel-willers, and wherein alſo are Churches, both habiting and convening, and all without either dedication, conſecration, or any kind of ſuperſtition.

And his third queſtion was, Whether were thoſe which we call high-places, and he ſtill comparing to the *Synagogues*, conſecrated before, in, or after they were built? The Separatiſts anſwered, that Mr. *Burton* himſelf knew better, who built and dedicated thoſe ſhops of *Antichriſt* (wherein he hath lived all his dayes) then the *Separatiſts*, who were meer ſtrangers to ſuch things, and unto which, both he and his Congregation do ſtill bring all their Tithes, Sacrifices, Gifts, and Oblations; but for the hearers ſake, the *Separatiſts* ſaid, (according as they underſtood) that the full dedication of the houſe, (whatſoever be of the ground) muſt be at the accompliſhing: but in regard both of intention, earneſt, and beginning of action, are compleated at the firſt ſtone laying, as the *Biſhops* uſually laid the firſt ſtone, and made the bleſſed (or rather curſed) beginning, and ſo they and the workmen proceeding and ending equally, the one with the other, by Maſſes, mattens, letanies, or ſuch like abominations, whereby the *Popiſh* Clergy (ſtil ſtrengthned with civil Authority) do practice their devotions in all their conſecrations.

And in end, after Mr. *Burton* did withdraw to refreſh himſelf, he being in exerciſe with his congregation before this appointed diſputation, amongſt ſome other ſpeeches had with the Elders and other Members of his Church in his abſence, they alleadged, that if we ſhould look ſo narrowly and preciſely, to *Antichriſtian* or Heatheniſh dedication of places, why do we offer any ſervice or ſacrifice to God at all, either in *England*, *Scotland*, *France* or *Ireland*; for they were all four dedicated to Saints departed, ſuch as *St. George*, *St. Andrew*, *St. Denis*, and *St. Patrick*?

It was anſwered, that thoſe Nations and all others, were created and built by the great CREATOR, builder, and maker of all things, and ordained for his people to live in, yea even the wicked as well as the godly, all having equal right by the benefit

fit of Creation, even the tares as wel as the wheat in the field of the world, until the Harveſt of the great day; but he never ordained any Idolatrous places which are built and dedicated by man, (or by that man of ſin, and child of perdition) to be worſhipped in, but hath deſtinated ſuch works, yea and (workers alſo (except repentance intervene,) to deſtruction, and accounteth all kind of Sacrifices, upon whatſoever pretence there offered, to be like King *Jeroboams* practiſe at *Dan* and *Bethel*, (who made *Iſrael* to ſin) even abominations of deſolation.

Some of thoſe *Scriptures* which concern theſe matters.

Hoſ. 4. 15. *Though thou* Iſrael *play the harlot, yet let not* Judah *offend, and come not ye unto* Gilgal, *neither go ye up to* Bethaven, *nor ſwear, The Lord liveth.*

Amos 4.4.5. *Come to* Bethel *and tranſgreſs, at* Gilgal *multiply tranſgreſſions; and bring your ſacrifices every morning, and your Tithes after three yeares. And offer a Sacrifice of thanksgiving with leaven, and proclaim and publiſh the free offerings; for this liketh you, O ye Children of Iſrael,* ſaith the Lord God.

2 Chron. 14. 2. 3, 4, 5. *And* Aſa *did that which was good and right in the eyes of the Lord his God. For he took away the Altars of the ſtrange gods, and the* high-places, *he brake down the Images, and cut down the Groves. And he took away out of all the Cities of* Judah, *the high places and the Images: and the Kingdom was quiet before him.*

Levit. 26. 29, 30. *And ye ſhall eat the fleſh of your Sons, and the fleſh of your Daughters ſhall ye eat. And I will deſtroy your high places, and cut down your Images, and caſt your Carcaſes, upon the Carcaſes of your Idoles, and my ſoule ſhall abhorre you.*

2 Chron. 34. 1. 2, 3, 4, 5, 6, 7. 1 Kings, 13. 2. 2 Kings 23. 13. 14, 15, 16, 17, 18, 19, 20.

Mr,

Mr. *Chidleys* Letter to Mr. *Goodwin*,

And the ſumme of the Conference which followed thereupon.

Mr. GOODVVIN,

THeſe are to certify you, that Mrs. *Goodſone* who is one of your Congregation is wife to one whoe is a Member with us of the Separation, and ſhe findeth her ſelfe agrieved that her Husband is not free to communicate with her in ſpirituall worſhip, now ſhe would willingly know wherein the difference lyes that we cannot communicate with you.

Therefore we have occaſion to inquire into the *matter, forme, miniſtery, worſhip and government* of your *Church*, and ſhall deſire ſatisfaction therein, that it is according to the rule, before we can joyne in *Communion* therewith, or with any of the Members thereof, knowing that our *Lord Chriſt* requireth *ſeparation* in *worſhip*, not in part, but wholly, both from *perſons and things polluted* with *diabolicall uncleanneſſe*, and to *cleanſe our ſelves from all filthineſs, both of fleſh and ſpirit, and to perfect holineſs in his feare*, which is the deſire of the ſoule of him who is

Your true friend, ready to receive your manifeſtation when you ſhall appoint that I may come to you, or you to me,

13th day of the 6th month, 1648.

SAMUEL CHIDLEY.

UPon the 22. of *Auguſt*, 1648. the meeting was appointed to be. unto which divers perſons came, at which Mr. *Chidley* would have inſiſted upon the matter and forme, &c.

And firſt upon the *matter*, but Mr. *Goodwin* would not debate that, nor other things there deſired to be handled, but ſaid, he would go a readier way to work, and make an end of the buſineſſe without that; for ſaith he, ſuppoſe it be granted, that all our matter be ſo corrupt, as you preſuppoſe it is, yet it is lawfull for your Members to communicate with ours; for ſaith he, it is lawfull for a man to communicate with one whom he doubts whether he be a *Believer* or not, but this was denied by Mr. *Chidley*, from two conſiderations.

Firſt, That whatſoever is doubtfull is not to be practiſed, though it be a thing indifferent, *becauſe it is not of faith*, and therefore a *ſin*, becauſe *whatſoever is not of faith is ſin*.

Secondly, much more is he to forbeare that which is contrary to the *Word* of God, as to *communicate* with one of whom we have not good teſtimony of his life and converſation, and that the work of grace is wrought upon him, that he is effectually called, and ſeparated from Idolatry, and cleaveth unto the *Way of Chriſt* in purity. Now ſaid he, we know you not, yee are ſtrangers to us.

We are not come to accuſe, but to hear your manifeſtation for our ſatisfaction, that yee are fit matter for the *Church of Chriſt*, and we hope we ſhall not break *Communion* for every circumſtance of difference amongſt us, if it do not make againſt the abſolute being of a *Saint*.

Then Mr. *Goodwin* ſaid, I grant that a man is not to practiſe a thing if he be doubtfull of it, but howſoever, he that is doubtfull is to give good reaſon of his doubt.

Then the Gentleman that doubted, was called upon to give his Reaſons, why he could not communicate with his wife, who told them that the Lord had ſhewed him the evill of the Church of *England*, and that he was joyned to a ſeparated Congregation, and thought that he ſhould not be fit matter for the *Church* to communicate with, if he ſhould hold Communion with the Members of Mr. *Goodwins Church*, *becauſe* Mr. *Goodwins* Peoples practice was to preach and heare in the

Parriſh

Parrish-Churches of *England*, and to *worship* in the *Idolls Temples*, and to *Baptize the Children* of *unbelievers*, and such like.

Then after some further discourse, they shewed themselves to be willing to debate the businesse concerning the *high places*; whereupon the question was stated.

Whether it were lawfull to worship in the Idolls Temples? The sum of the Conference briefly followeth. The *Apostle* to *Timothy*, (*Tim.*2.8.) saith, *I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.* And thereupon Mr. *Goodwin* argued, that Gods word had made no restriction, and therefore that we are not to restraine it, and that therefore this word: (*every where*) in this place is to be taken for all manner of places without exception. *Mr. John Goodwin.*

To which Mr. *Chidley* answered, that God himself had made restrictions, shewing that we are not to worship him in Idolls Temples, for he hath commanded them to be quite *pull'd down*, *Numb.* 33. 52. and that command is not taken away, but remaineth in full force to this day; This word *every* in this place is to be restrained, as in other places, where its said, *Children obey your Parents in all things*, *Col.* 3. 20. *Servants obey your Masters in all things*; *and every Creature of God is good, and all things are lawfull*: In all which we are to know, how farre such words are restrained, and how farre not; it extendeth, and is to be restrained to *lawfull things*, and so this place where he saith, *pray every where*, that is, *in every place which is not prohibited by Gods Law*, but its prohibited by *Gods Law* for the Saints to worship in *Idols Temples*, for he hath commanded, they should be quite pluckt down, saying *ye shall quite pluck down all their high places*, *Numb.* 33. 52. because they are polluted with diabolicall uncleanesse, now this Command was never abrogated, as I said before: But Mr. *Goodwin* said there is no *guilt of sin* upon the *high places*, neither is there any *sin imputed* to them, but its a sin to hold restriction of places for *Gods Worship*

To which Mr. *Chidley* answered, That God accounts them *diabolically uncleane*, and calleth them by the name of *sin it selfe*, as he calleth *the high places of Aven, the sin of Israel*, *Hosea* 10.8. And if it be a sin to hold restriction of places for the worship of

God, then it is a ſin to uphold that reſtriction, by worſhipping God in thoſe places that are ſo reſtrained.

Its you that uphold diſtinction of places ſaid Mr. *Goodwin*, not we who meet in them; we hold all places alike.

Mr. *Chidley* anſwered again, we uphold not the diſtinction of places, but its you by your *worſhipping*, and pleading for thoſe places that are reſtrained by men.

Saith Mr. *Goodwin*, even now you would maintain diſtinction of *places*, and now you ſay, you uphold no diſtinction of places. Mr. *Chidley* ſaid, its true in a ſenſe, we uphold them not at all; but when they have ſet up Idolls Temples, we do hold that thoſe places are made diabolicall by them, becauſe wicked men have dedicated them to their *Idols*: no more doth God himſelf in the firſt place make ſuch diſtinctions of places as they make, but when once they have put *a diabolicall uncleanneſſe* upon the ſame, *God* declares then that they are *uncleane*, and calleth them *ſin*, and commandeth them to be *pulled down*, and ſo we diſtinguiſh not in the firſt place, but they make the places to be diſtinct *diabolically* by their *dedication* of thoſe places to *Idols*, and ſo the diſtinction is *theirs*, not *ours*. *God* himſelf *made all things good at the firſt*, and made no *Devill*, but made *Angels*, and they made themſelves *Devills*, *ſo he made all things good*, *and made no Temple of Idolls*, *or Temple of Devills*, ſo concerning men he profeſſeth, *that he deſireth not the death of a ſinner*, *and Why will ye die O Houſe of Iſrael?* to ſhew them that *their damnation is of themſelves*, and yet elſewhere he ſheweth in reſpect of the *evill of puniſhment*, *there is no evill in the City but he doth it*; but they bring it upon themſelves in the firſt place. Therefore when they have made *Idols*, or *Idols Temples*, God owneth them not, but in his juſt judgement *puniſheth* them, and commands them to be demoliſhed; and we would have them to be deſtroyed, according to *Gods Commands*, and the *example of King Joſiah*, 2 *Chron.* 34. and other *holy men of God*, and therefore we are farre from upholding them: yet hold them the *Temples of Devills*, till they are pulled down. Its impoſſible ſaid Mr. *Goodwin*, to prove that all the *Temples* in the Land are dedicated to *Idolls*; but what if they were, is it unlawfull to worſhip in them therefore?

2. *Theſe Steeple-houſes* here, were not *dedicated to Devills*, but

but some to *Christ*, others of them are *dedicated to God*, himself, even to the *Trinity*, and most of them are *dedicated to Saints*, &c.

3. Christ came into the World to take away the distinction between *places* and *places*, and to make *all places alike*; and to deny this, tendeth to deny that *Christ Jesus* is come into the world, and to establish *Jewishme*.

4. When he came into the *World*, he dissolved the *uncleannes* which God had made and put upon the *Creatures*, how much more then the *uncleanneſſe* which men had put on those places of theirs built of *stone*.

5. By the same grounds we may refuse to worship *God* in any part of the land: suppose this whole *Kingdom* be dedicated to St. *George*, as *France* to St. *Dennis*, & all the *houses* dedicated all over the *Kingdom*, as once its said to be *wholly dedicated to St. George*; must we not worship *God* in the *Kingdom*, because of that.

6. In *John* the 4. its clear that *Jesus Christ* speaking to the woman of *Samaria*, sheweth that *all places are now alike*, and as there is no place unto which the *worship* of God is bound, so there is no place, though an *Idolls Temple*, but that men may lawfully worship and serve God in; for when the woman questioned, saying v. 20. *Our Fathers worshipped in this Mountain, and ye say that in Jerusalem is the place where men ought to worship.* 21. *Jesus said unto the woman, believe me the houre cometh, when ye shall neither in this Mountain, nor yet at* Jerusalem *Worship the Father.* As if he should say, the houre is coming, that all places shall be left free for to worship in, both *this mountain*, and *all others*, not one place above another, but all alike, no place more *holy*, no place more *unholy*, though in the *Mountain* of *Samaria*, *where was an Idolls Temple*, and so takes away the distinction of *places*, which was under the *Law*. *And the reason why the Idolls Temples were prohibited under the Law, was because God had branded them then.*

7. Upon the same ground that we must not worship in *these places*, because dedicated by *Idolaters*, it is not lawful for men to worship in their *houses*, because *Idolatry* hath been committed theer.

Unto all which Mr. *Chidley* made answer as followeth.

1. It is not impossible to prove these *Temples* in the *Land* which the *Idolators* frequent to be *dedicated* to *Idolls*. And the

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way to try them is as a *Thief* or *Murderer* is *tryed* when he is *arraigned* before the *Judge*, if he *confesse* it with his own mouth, *he is out of his own mouth condemned*; even so, if the founders of these places, have confessed out of their own mouthes, that they have dedicated them to such uses, as the Records of the Realm testifie, the said places are condemned, and ought to be executed, but for these things, I referre unto the records of the *Realme*, and unto those plain and manifest proofes openly known formerly.

2. Whereas its alledged that they were not *dedicated* unto *Devills*, I say *Temples dedicated* to *Idolls*, are *dedicated* to *Devils*, and so the *Apostle Paul* speaketh of the *Idolls Sacrifices*, when he saith to the *Corinthians*, 1 *Cor.* 10. 20. That the things which the *Gentiles sacrifice*, *they sacrifice to Devills*, and not to *God*, and *I would not that they should have fellowship with Devills*; The Scripture calleth *Idolls* by the name of *Devills*, so the two calves which *Jeroboam* set up at *Dan* and *Bethel* were called *Devills*, for in setting up and worshipping *Idolls*, men set up and worship *Devills*: therefore the *Temples* of *Idolls* are the *Temples* of *Devills*, (and not the *Temples* of *God*) no more are these.

And whereas it is said some are *dedicated* to *Christ*, what is *their Christ*? *their Christ* is not he that *standeth at the right hand of God*, but it is *a peece of bread*, which they fall down and *worship*, calling it *their God*, and eat it when they have done, *O ridiculous horrible impiety, worse then Jeroboams!* and they do not say, *its a figure of the body of Christ*, and *the wine a figure of the blood of Christ*, but (say they) it is *really* the *Body* and *Blood* of *Christ*, and to *this Christ* do they *dedicate* their *Temples* which they call *Christs Church*.

And so their *Trinity* is not the *eternall God*, the *Father*, *Son*, and *Holy Spirit*, but their *Trinity* which they *worship* is the picture (*painted upon a wall*) of an *old man* (*sitting*) in (that which they *picture*) for *heaven*, and there is the *Picture* of what they call the *Son*: and the *Holy Ghost*, they have also (*painted* out) in the *likenesse* of a *Dove*; *this is their Trinity* which they *fall* down and *worship*, and *dedicate* their *Temples unto* And admit that most of them were dedicated to *Saints* and *Angels*, it is to be considered, whether it be not *Idolatry* to *dedicate* any *places*

to

to *Saints* or *Angels*; but what are your *Saints* or *Angels* which they *dedicate* their *Temples* unto new *Images* which they make of them, that are no more like unto them, then my *Picture* is like Mr. *Goodwins*, and they fall down before these *Images*, saying, *St. Peter save me*, *St. Paul save me*, &c. These their impieties far exceed the *Abominations* of the *Heathens*, and so are their *Idols Temples abominable places*, and ought not to be *worshipped in*, of the *Saints*. Besides *divers Temples* in *England* are *builded* and *dedicated* to the *Heathen Gods*, as well as these are to the *Christian* or rather *Antichristian Gods*.

Then Mr. *Goodwin* began to commend what he had read of the *Papists* works, concerning the *nature* and *essence* of *God*, saying, We should not belie the *Devill*.

Mr. *Chidley* answered, do you think that *Jeroboam* and *Jesus* was not acquainted with such things? but the *Papists* impiety far exceedeth his, *he made Calves* in imitation of those at *Jerusalem*. These make a *breaden God*, and eat it when they have done, besides their other *Abominations*, by which *they provoke the Lord to anger*.

Mr. Chidley applying his Speech to the People present.

Therefore friends, I desire as you tender the *salvation* of your *soules*, to *labour* to *know that iniquity is in a mystery*, and to discover the same; and also learn to *know the mystery of godliness*, and how *it differs from the mystery of iniquity*, though in some sort the *mystery* of *iniquity* resembleth it, which maketh it the harder to be discerned, which causeth so many *soules* to be blinded to their condemnation; for God is not their God, but these are, *these are their Gods*, let them pretend what ever they will, they *worship these Images*.

3. Where its said that Christ came into the world to take away the *distinction* of *places* and *places*, and to make *all places alike*, and that to deny this, tendeth to deny that *Jesus Christ* is come into the *World*, and to *establish Jewishme*.

I answer, That *Christ came not into the world to take away the diabolicall uncleanness of Idols Temples*: no more then of *Idols* themselves: to affirm that he did, tendeth not onely to deny *Christ*, but also to acknowledge *Antichrist*, and to *establish Idolatry*. But he hath said, *Little Children, keep your selves from Idolls*.

4. Whereas

4. Whereas it is ſaid, that when he came he *diſſolved* the *uncleanneſs* which *God* had made, and put upon the *Creatures*; how much more then the *uncleanneſs* which men had put upon thoſe *places*, but of *lime* and *ſtone*? Mr. *Chidley* anſwered, that it followeth not: That becauſe *Chriſt did take away the ceremonial uncleanneſs which was put upon the Creatures by God*, that therefore he took away the *diabolicall uncleanneſs* which was put upon the *Creatures* by *men*, unleſs to *demoliſh*, and *aboliſh* them. As at his coming its ſaid, *the Idols he will utterly aboliſh*; Its a *maxim* in *divinity*, amongſt the *Separation*, that *Chriſt dyed not for Temples made of lime and ſtone*, but for *his Church*, which conſiſteth of *living ſtones*, he died not then for *Idols Temples*, no more then for *Idols*: and though I am *verily perſwaded*, *that nothing is unclean of it ſelf*, ſo it was in the time of the *Law*, but *inſtitution* cauſed the *difference*, and it is conſiderable, that in the time of the *Law* the *Badgers* † *Skinnes* were made uſe of to cover the *Lords Sanctuary*, but when did the Lord ever take that which belonged to any *Idol*, or *Idols Temple*, to *cover his Sanctuary*? never; it argueth therefore, that there is a great deal of difference between thoſe Creatures, that were ceremonially unclean, and thoſe diabolically unclean, and *Chriſt* might well take away the *uncleannes* of the one, but not of the other; we are bidden in the Goſpel, to *keep our ſelves from Idols*, and *from the pollutions of Idols*: Therefore *Jeſus Chriſt hath not cleanſed them, though he hath made the ceremonial things common.*

† *The Originall hath it* Tachas *Skins, whether there be a defect in the common* Tranſlation, *its queſtionable, and it ſeemeth ſomwhat doubtfull. But that* Idols Temples *are hated by* God *is out of doubt.*

5. Whereas it was ſaid, by the ſame ground, as we refuſe to worſhip *God* in theſe *dedicated places*; we may refuſe to *worſhip God* in any place of the Land.

Mr. *Chidley* anſwered, that it followeth not; for though ſome be *Idols Temples*, yet all the houſes are not.

I know ſaid he, that as the *Heathen Nations* had their *great Gods* beſides their *petty Gods*, ſo *theſe Nations* beſides there *petty abominable Idols*, they have *for every Nation a God*; as St. *George for England*, St. *Patricke for Ireland*, St. *Denis for France*, St. *David for wales*; and to that *God* St. *George* are *Temples dedicated*, which are called *Saint Georges Churches*: theſe are therefore *Idoles Temples*, and ought not to be worſhipped in, it cannot be proved ſo of *all the houſes* in the *Land*; but if any man wil

prove

prove his house to be an *Idols Temple* when the *Parl.* sets forth an edict that all the *Idols Temples* in the *Land* shall be thrown down, those shall be demolished as well as the other. As *King Hen:* the 8th. did demolish divers of the Monasteries.

King Henry 8th. did somwhat like to *Jehu*. *Jehu* though he destroyed the *House* of *Baal*, yet the *Idols Temples* of *Jeroboam* he destroyed not: so *King Henry* the 8th. destroyed divers of the *great high places*, but the *lesser high places* he did not demolish, though they were all one in respect of *pollution*; save that which hath most deceit in it, is most to be hated.

And as for the Land it selfe, if it be possible to *Dedicate* the whole earth to St. *George*, then its possible to dedicate the *whole world* to an *Idoll*: but it is not in their power to *dedicate* it no more then to dedicate the *Sun and Moon and Starrs* &c. Now the *Sun* and *Moone* and *Starrs* have been worshipped as Gods, yet were not to be demolished; because they were not their *only propriety*, all men have their *propriety in them*; and therefore though *God* commanded the *Idols Temples*, built upon *Mountaines* and *Hills* to be demolished, yet he did not require the *Mountaines* and *Hills* to be pulled down, they were of *Gods* making, as the earth: the *Idols Temples* were of mens *framing* and *erecting*, And in this *distinction* about *propriety* the *Parliament* bears more out in their declaration, where they reason concerning the *propriety* of the *King* & of the people. Moreover *Lands* are the *Propriety* of *Posterity* even of the *after-Generations* which cannot *properly be given to Idols* as *Temples* that are of their making, no more then the *Sun* and *Moone*, which were worshipped, and *are common to all*; for *God causeth the Sun to shine upon the evill and upon the good, and upon the just and unjust.* And concerning *houses*, *The Lord* did command in *Israel*, that the *high places should be pull'd down*, when he allowed the *dwelling houses to stand*, except some houses, *upon whose roofes they burned incense to other Gods.*

6. Concerning *Christs* speeches to the *Woman* of *Samaria*, nothing can be gathered thence for *Idols Temples*, true it is that it sheweth that a time should come, when the people should not be limitted to this place or to that, and this makes against those who limit men to places, and also against those that uphold such *limitted places*, by worshipping in them. But that *Christ* allow-

eth men to worſhip in *Idols Temples*, and declareth them to be no more polluted, then any other place (which you affirm) cannot be gathered, neither by the expreſs words of *Chriſt*, nor neceſſary conſequence; for the matter in queſtion between *Chriſt* and the *woman* was, which was the place of *worſhip*, not about the *places* of *worſhip*, but the place of worſhip, whether it was at that *Mountain*, or at *Jeruſalem*. *Our Fathers* (ſaith he) *worſhipped in this Mountain, and ye ſay that in Jeruſalem is the place of worſhip.* He doth not ſay [a] place, but [the] place, whereby it appeareth that her queſtion was about [the] place, where men ought to worſhip; whether it was at that Mountain, or at *Jeruſalem*, for then God bound his publick worſhip to one place.

Now Jeſus ſaid unto her, *Woman, believe me the houre cometh when ye ſhall neither in this Mountain, nor yet at Jeruſalem worſhip the Father.* Now *Chriſt* by this ſpeech doth not allow them to worſhip in *Idols Temples* though in a ſence, all places are free to do it, all places of *Gods Creation*; but places of mens *limitation*, *erection*, and *dedication* to *Idols*, ought to be pulled down; and this by way of application, may appeare in the 22. and 23. verſes of the ſame Chapter, where Chriſt dealeth plainly with her ſaying, *Ye worſhip ye know not what, we know what we worſhip, for ſalvation is of the* Jewes: *but the houre cometh and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth; for the Father ſeeketh ſuch to worſhip him:* As if he ſhould ſay, think not that though the *time* be, that *the true worſhippers ſhall not be limitted to worſhip in a place*, that therefore this is any juſtification of you *Samaritans*, who worſhip in *Idols Temples*, and *worſhip Idols. Ye worſhip you know not what: we know* (ſaith he) *what we worſhip*, and alleageth this reaſon, *for ſalvation is of the* Jewes; intimating, that *ſalvation* was not of the *Samaritans*, *who worſhipped Idols*, and in *Idols Temples*; ſo that if they would have *ſalvation*, they muſt turn from ſuch *vanities*: Therefore he would have them to *worſhip the Father in ſpirit and truth.* Now the *ſpirit* and *truth* are diſtinct, though all one in *purity*. The *ſpirit* is the *ſpirit* of *God*, and the *truth* is the *word* of *God*, as it is written, *Thy word is truth*, now the *Word of truth* doth ſpeak againſt *Idols Temples*, and therefore, we are not to worſhip *God* in *Idols Temples*, *but in ſpirit and truth*: The *ſpirit of God is a pure*

ſpirit,

ſpirit, but *Idols* and *Idols Temples*, are *unclean* and *diabolicall*, and contrary to the nature of the *ſpirit*, *the Father ſeeketh ſuch to worſhip him, that worſhip him in ſpirit and truth*: and therefore if you would be found of him, worſhip not in *Idols Temples*, but in *ſpirit and truth*. And by all this *Scripture*, here is not the leaſt colour for; but rather againſt *Idols Temples*. *Chriſt never ſhed his blood to uphold and purge Idols Temples*, *from their diabolicall uncleanneſſe*, which *uncleanneſs proceeded not from any inſtitution of God*, but from the *Devill*.

And whereas it is ſaid, that the reaſon why *Idols Temples* were prohibited under the *Law*, was *becauſe God had branded them then*.

Mr. *Chidley* anſwered, That they made them *Idols Temples*, God *branded them*, and to this day, that *brand* is not taken off them, but remaineth ſtill upon them: The blood of *Chriſt* hath not cleanſed them, the brand is ſtill upon them, as well as upon the *Idols themſelves* to this day: Therefore as the *Saints* are to keep themſelves from Idols, ſo are they to keep themſelves from worſhipping in *Idols Temples*, becauſe the *brand* is upon them.

Neither do we ſay that a *place* is an *Idols Temple*, becauſe *Idolatry* is committed there, as if a *Papiſt* ſhould *croſſe himſelf*, and fall down and worſhip in his *Idolatrous manner*, in this or in another mans *houſe*, this doth not make it an *Idols Temple*; but if he *build* and *dedicate*, and *conſecrate* a place *of his own proper goods*, to an *Idole*: this is now an *Idolatrous place*, and *God* in the time of the *Law* commanded *Iſrael* to pluck down all the *Idolatrous high places*, but not all the houſes, therefore the houſes may ſtand, when *the high places are quite pluckt down*.

Then Mr. *Goodwin* returned to his former ſence, of that place in the 4. of *John*, but it was denied that *Jeſus Chriſt*, doth in the leaſt allow or countenance the woman of *Samaria*, or any *Samaritan* or any *Idolater* elſe, or any man whatever, to worſhip in *Idols Temples*. Then Mr. *Goodwin* to back it, returned to the firſt Scripture in 1 *Tim.* 2. 10. concerning the word (*every where*) but it was told him, that that was reſtrained by God himſelf, and that by every where is meant, all places of *Gods Creation*, but not of *Mans limitation and dedication* to an *Idol*, and therefore not the *Temple* of *Samaria*, as he alleaged, from *John* 4. which

ſaith, *The houre cometh, when ye ſhall neither at this Mountain, nor yet at Jeruſalem worſhip the Father.*

Then ſaid Mr. *Goodwin*, it is very clear from *John* 4. Chriſts ſpeech to the woman of *Samaria*, that he came to looſe the bands wherewith men were bound, to come to worſhip at the *Temple* of *Jeruſalem*, and in ſaying, neither at this *Mountain*, nor yet at *Jeruſalem*, he doth not juſtifie the worſhip in the one place more then the other.

And if by *ſpirit* you meane the *directions of the ſpirit*, its true; and by *the ſpirit* may be meant *the ſpirit of a man*, as *Paul* ſaith, whom I ſerve in my *ſpirit*.

To which Mr. *Chidley* anſwered, That *Chriſt* came to looſe the *bands* which tyed men to the *Temple* of *Jeruſalem*, is true; but it followeth not therefore, that he hath left us free to worſhip in *Idols Temples*: he juſtified the worſhip in his own *Temple*; but not in *Idols Temples*; neither doth the ſaying of *Chriſt* import any ſuch thing; *Chriſt* ſaith afterwards to the *woman, ye worſhip ye know not what*, as if he ſhould ſay, do not think that I do in the leaſt juſtifie your practiſes, *or your abominable Idols*, or *Idols Temples*, becauſe I have ſaid, *neither at this Mountain, nor at Jeruſalem ſhall ye worſhip the Father*; but I would have you know, *that ye Samaritans worſhip ye know not what, we* [Jewes] *know what we worſhip, for ſalvation is not of you* Samaritans, *but of the* Jewes, *and Chriſt* ſheweth that *the Father muſt be worſhipped in ſpirit and truth*: now there is not the leaſt word of *truth* to juſtifie worſhipping in the *Idols Temples*.

And concerning the Allegations, that by the *ſpirit* is to be underſtood the *directions thereof*, and is meant of *a Mans ſpirit*, and the *truth therein*, as *Paul* ſaid, *God whom I ſerve in my ſpirit*.

Mr. *Chidley* anſwered, I grant that we are to ſerve *God* by the directions of his *ſpirit*, and that is by his *holy word*, which directeth us not to worſhip in *Idols Temples*, but ſheweth that they are ſin, and to be quite pulled down: And though *Paul* ſaith, he ſerved *God* in his *ſpirit*, it may be taken, that he ſerved *God who was in his ſpirit*, for *God* is ſaid to *dwell in the Saints by his ſpirit*, and the Saints are exhorted *to pray in the Holy Ghoſt which is the ſpirit of God*, who directeth us by his word of truth, to which we are left for direction, which doth not allow any to worſhip him in *Idols Temples*, and therefore this place in *John* 4. 22.

4. 22. 23. by application maketh againſt them. That Scripture ſaith Mr. *Goodwin*, doth not include by *truth* the *circumſtance* of *place*.

But it doth (ſaid Mr. *Chidley*) for *the Word is truth*, which witneſſeth againſt the *Idols Temples*, and layeth that *brand* upon them, which the *blood* of *Chriſt* taketh not off.

And whereas it is called a *Circumſtance*, it is more, its a *material ſubſtance*; ſeeing *Gods Commands* are ſo directly againſt *Idols Temples*, I cannot believe (ſaid Mr. *Goodwin*) that *ſtones* are capable of *pollution*, *there's no place holy now*; and therefore there is no *place unholy* or *polluted*, but *as all Creatures are cleane, ſo are all places*.

Mr. *Chidley* replyed, *why may not ſtones be capable of pollution, as well as a peece of bread? which bread and wine conſecrated by an Idolatrous Prieſt, is the Table of Devils; and the Cup, the Cup of Devils: as contrariwiſe the bread and wine given in the Lords Supper, is the Table and Cup of the Lord.* And I deſire you Sir, to take what hath been ſpoken into conſideration, & before you depart, *take along with you this diſtinction which I once propoſed to divers honeſt men, Mr. *Burroughs*, Mr. *Burton*, M. *Salmarſh*, M. *Knowles*, and Dr. *Holmes*, and divers others; for in pleading about the high places, they all unanimouſly concurr'd, that *now in the time of the Goſpel, there is nothing holy nor unholy; and this they ſaid was Goſpel-liberty, & that to affirm contrary to this, was a taking away of the liberty of the Goſpel.* And they were ſo enamoured with this point, that they repeated it divers times, which when I heard, I ſtood up and ſaid, whereas it hath bin concluded, that there is nothing holy nor unholy, and that to affirm there is, is to take away the liberty of the Goſpel; I ſay, that *now in the time of the Goſpel, ſome things are holy, even the bread of the Lord, and the Cup of the Lord, other things are unholy, even the table & cup of Devils; & other things are meerly common; & this Divinity* I learned of the *Apoſtle Paul*, who *was not inferiour to the chiefeſt Apoſtles*, who when he ſpeaketh to the *Corinthians*, calleth the *bread* and *wine* in the *Lords Supper, the Table and Cup of the Lord, which none were to eat and drink but holy perſons.* That *meat* and *drink* which was in the *Idols Temples*, he calleth it the *Table* and *Cup of Devills*, and there is that which is meerely *naturall* and *common*, which words of

* *Mr. Goodwin was about to depart now.*

mine

mine they took into consideration, and I think Mr. *Burroughs* had more sight in it, then any of them all; and so likewise, I desire you, to take these things into consideration. And whereas it is objected, that *because there is no place holy now*, that therefore there is *no place unholy*. Sir, it will not follow, that because there is no *material place*, which is the *Temple of the Lord*, as the *Temple* of *Jernsalem* in former time, that therefore there is no *Idols Temple*, or *Temple* of *Devills*; for then by that account, because there is no *flesh* of *Beasts* now to be offered, according to the saying, Sacrifice and offering thou wouldest not, therefore the flesh in the *Idols Temple* is not uncleane; but the *Apostle* calleth it *The Table of Devills*, as really as he calleth the *holy bread and wine, the Table and Cup of the Lord*: Therefore as *Sacrifices of Beasts, are not now holy*, yet the *meat sacrificed to Idols, is the Table of Devills*; so though *there is no Temple holy now*, yet *the Temples dedicated to Idols, are the Temples of Idols, the Temples of Devills.*

I do believe Sir, that *there is nothing unclean of it self*, nor holy of it self, but *institution* whether *divine* or *diabolicall*, maketh the same otherwise then it was before, *though it is in a manner common, as David said of the shew-bread*, and so it hath been under the *Law*, and so it is under the *Gospel*.

FINIS.

XUM